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574 There is no claim of hospitality by a Kol on another Kol if he is unknown to the latter. Even though he be of the same *kurki* and knows relatives of the persons in the family and is in need of hospitality, he can expect none; any kindness shown him is an act of mercy. For this reason it is unusual for a Kol to ask hospitality at the hands of strangers. He asks for hospitality and shelter for the night only where he is known.

421 PROPERTY AND INHERITANCE. The average Kol does not own a great deal of property, but like most people he is interested in acquiring goods. Even marriage is commonly looked upon as the acquiring of a piece of property in the person of the wife. Almost nowhere are Kols 423 found to own land in the full sense of the term. Even the land upon [427] which their houses and rude huts are built is rented, the usual rent being one rupee a year. This is paid to the *malguzar* who does not disturb them further if the payments are regular. Away from the larger towns where land so often lies waste, it is usually found that no charges are made whatsoever.

422 The personal property held by Kols includes clothes, cooking utensils, tools and a few ornaments if there is money to buy such. Animals are also considered their own property. Apart from the clothes a person wears, the rest of the goods held by the Kols are con- [425 sidered as held by the family as a unit, and the head of the family can 593] sell or exchange only after consultation with the others. Upon the approach of his death the head of the family is expected to make a 763 statement concerning the disposition and division of the property. 428 However if he should suddenly die without making such provision, it does not follow that the elder son, or next in line, inherits the rights of the father concerning the disposition of the goods, and any division or exchange must be decided upon by the family as a whole with the 421 help of someone from the *panch*. While it appears that any member of 425 the family might purchase any article required, either for themselves or for the family, yet after purchase the article becomes the property of the family as a whole, and the purchaser has no right to resell or dispose of it without permission of the head of the family in consultation with the other members.

428 Upon the break-up of the family by death the sons are generally 763 supposed to have equal rights to the property. If, prior to his death, the deceased requested that the elder son should get the larger share, this is accepted. No distinction is said to be made between the children of the "married" wife and the "kept" woman if there are both in the family.

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prepare tiles in a workshop near Deori; a Barela Kol has taken up the work of a mason and bricklayer. In another family we found that members had been jungle postal-runners for three generations. In Sihora they said that their chief occupation was digging in the fields, though they also cut wood and sold grass; only one or two rented lands. At Katni we found that they were chiefly employed in the cement works, but would soon be going elsewhere, as the cement factories were in the process of closing down. In some of the villages about Katni they were found to be mostly labourers in the surrounding fields. At Kymore thousands are employed in the great cement factories; at Maihar they are mostly engaged in lime-kiln work. Near Rewa City they seem to be mostly serfs and labourers. Further north they grind sandstone for the glass works, and at Chunar in the United Provinces help to dig the rock out of the hillsides. We found a few literate Kols in Katni who had learned to read in the Church Mission School. One of these was a clerk in a warehouse at busy times of the year; the rest of the year he would do whatever he could find which often was nothing but coolie work.

THE SITUATION IN THE VILLAGES: *Land and Income.* In our visits to numerous villages we made enquiries as to the economic situation on the part of the Kols living there. A careful survey was made near Jubbulpore. Text figure 30 shows the area. Only a few Kols in the large group at Barela actually rent lands for farming purposes; either on shares or on straight rent. In Kharara Ghat the situation seems to be the opposite, for nearly every household there holds land from the *malguzar*. Money is earned on the side from the sale of wood, grass and *tendu* leaves for *biris*. In Barela a survey of thirty-nine families indicated that only three held lands, and that the total acreage so held was but 5¼ acres. Thirty families in Kharara Ghat hold 82 acres of land; in some cases taxes for the same are paid direct to the Government, while to the *malguzar* they say they pay Rs. 10 per *khandi* of wheat sown, this being considered as 1/3 the produce of the land.

Barela Kols do most of the coolie work on the roads near that place and also labour on the farms as occasion offers. All the able members of the family work and we found that on the average the family income was Rs. ten to twelve per month for this type of labour. One dealer in charcoal said that he cleared locally in Barela about Rs. 120 per year. Another Barela Kol has the custom of purchasing wood from the Gonds who bring it down from the hills near-by. This is bought for five pice, is then cut up into shorter lengths by himself

34 [text continues on middle of p. 266]

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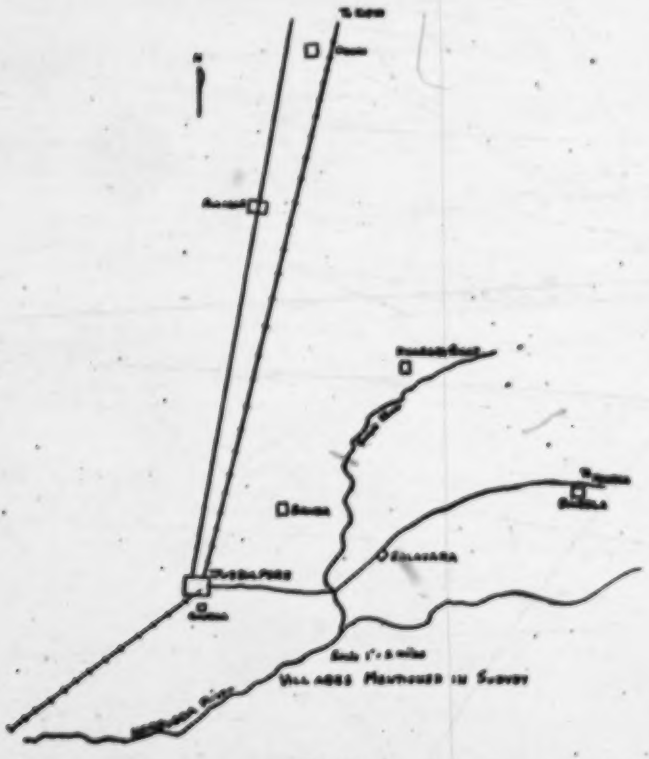

Fig. 30.

464 and family and is resold for ten pice, just double the amount he paid
434 for it. Another Kol, acquainted with brick-laying and general re-
[439] pairing, earns twelve annas per day when work is available. A few
in Barela deal in *tendu* leaves and sell the same to contractors from
[556] Jubbulpore. There was only one Kol in Barela whom the other Kols
considered wealthy. "Wealthy" was defined as the possession of
ornaments, animals, and some money. The rent for land about Barela
[427] varies considerably as it is not all of equal value. Two Kols, however,
were paying at the rate of Rs. 4-10-0 per acre.

333 At Deori we found that the Kol colony was mostly employed in
464 the tile factory where they are paid by piece work and receive
434

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viously, at which time he incurred a debt of Rs. fourteen for the expenses of the wedding. This was borrowed from a *Thakur* of a near-by village who appeared most glad to lend it to him. Ever since that day this *Thakur* has considered him as his serf, and he is supposed to go daily to him; and even though he has worked for the *Thakur* for the past twelve years he has not cleared the debt and does not believe that he ever will. He is virtually a slave of this man, is on call at any time, and must give him the first work until he no longer requires him. For each day's work the *Thakur* will give him 1½ *seers* of *chana* (usually *Dolichos lablab*) or perhaps the same amount of barley still in the head. Money was never given, nor rice or wheat. This group of Kols in Rewa was a very intelligent one on the whole, but indicated that Rewa State was not a place where one could get more than just the necessary food. As one expressed it: "In Rewa there is no stomach hunger, only money hunger." This appeared to be quite a common expression over a wide area. Food was available there, but no money for the other necessities of life nor for weddings, burials and the like.

In centres like Kymore and Katni where there are large cement works, the majority of the coolies employed in the many types of manual labour are Kols. The work is very hard and the wages are low: usually not more than four annas a day for males and three annas for female workers.

Kharara Ghat, the isolated Kol village, is perhaps as independent economically as any Kol group studied by us. It was previously noted that this village controls about eighty acres of land. They say that ordinarily they do not sell the farm products, rather keeping them for the use of the village as well as holding a small reserve for emergencies. The village contains about 135 adult persons and the land farmed takes care of their food. Money for other needs is gained in many ways: during the months of May and June the leaves of the *tendu* tree (*Diospyros melanoxylon*) are picked for use in the *biri* manufacture. The leaves are gathered in the early morning or the evenings, and in the heat of the day the people sit under the trees or on the verandas of their houses and arrange the leaves in bundles of one hundred each, tying them with fibre. These bundles are then sold to contractors at the rate of four annas per hundred bundles. Prices vary somewhat according to the quality and the demand. The Kharara Ghat folk claim that they earn from Rs. 400 to 500 per year from the sale of these leaves.

Kharara Ghat has other sources of income. The village is situated on a jungly section on the edge of the reserved forest. Wood is